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tive hypotheses which, in the nature of the case, cannot be empirically verified. He points out that science is in danger of losing its reputation for exact truthfulness if it indulges in speculation without properly guarding itself. "The day may come when a new war will arise between science and religion on the issue that the deductions of science are too metaphysical to be of value." While Professor More is interested solely in the technical problem of a critical definition of the task and the limitations of science, he more than once indicates that there is need of something different from natural science if we are to do justice to the total territory of human experience. "There are, in addition to material forces, others of an essentially different kind which may be called, for lack of a better name, spiritual powers." These cannot be reduced to the formulas of natural science.

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#### Personalism and the Problems of Philosophy.

An Appreciation of the Work of Borden Parker Bowne. By Ralph Tyler Flewelling. New York: Methodist Book Concern, 1915. Pp. 207. \$1.00.

The late Professor Bowne was one of the most influential of American teachers of philosophy. In this little book one of his pupils attempts to tell us some of the elements which made Bowne's philosophy so valuable. Bowne combined a keen critical method with a practical faith in personalistic theism. He thus

gave more direct support to the Christian conception of God than any other American philosopher of prominence. There was a practical sense of sympathy with the thoughts and aspirations of ordinary men which kept him from rising into unintelligible abstractions. Mr. Flewelling has attempted to compare various aspects of Bowne's philosophy with the positions of other philosophers so as to bring out the excellences of his master. His discussion is illuminating, although it presupposes considerable familiarity with current philosophy.

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*Ewiges Leben*, by Dr. Reinhold Seeberg (A. Deichert, Leipzig, 1915), is a message inspired by the Great War—a message of hope in eternal life over against the terrible onslaughts of death. Death is not the end: there remains the kernel of our own self, distinct from consciousness. Dr. Seeberg's book is modern and evangelical; it does not try to define what we shall know only after this life. It is good reading.

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*Kirche, Volk und Staat*, by Konrad Meyer (A. Deichert, Leipzig, 1915), is also a child of the War; it takes up the problem, interesting from a German point of view of the connection between church and state. We learn there that in six years the evangelical church lost in Berlin from forty to forty-five thousand members who officially declared themselves agnostics and that there were at least fifty thousand modern heathen in Berlin.